

tion. Thus let us preach Christ Jesus the sent of God, and we may expect that the preaching of the Cross will be the power of God.

LIFE AND KNOWLEDGE.

And then these reasonings and illustrations shew that life eternal, and knowledge of God, and of Jesus Christ, the sent of God are inseparable. It is life to know, and therefore it is reasonable and according to the laws of our spiritual being, to insist on religious intelligence as the precursor of religious experience. The amount of the knowledge is not the question here. There be babes in Christ. There be children in understanding. And there is milk for babes and strong meat for those that are of full age. But while it is duty, and within the limits of our province to fester, if we cannot originate the desire for spiritual food, we must see to it that in the way of growing in grace there be the growing in the knowledge of our Lord and Saviour Jesus Christ.

FAITH AND WORKS.

And here comes in the opportunity of adverting to the attempts that are making many wheres, and by men from whom better things might be expected, to separate religious life from religious knowledge; and that it matters not what a man believes, only let his heart be good and his life be decent, and it is all well. Pope's once so celebrated couplet, which it was thought more correct views of the sources and marks of good morals, than those which he had, would have sufficed to keep it still in the oblivion in which it lies buried, is reviving and coming into repute—

For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.

On the footing of the former statements, and of the authority of the text, it is not presumption—it is duty and loyalty to truth, and to Christ, to retort—

For modes of life let shallow thinkers fight,
His can't be wrong whose faith is in the right.

And from the sceptic turn ye to the christian, my dear young Brethren in the ministry. From the poet, who drew his inspiration from the waters of Helicon. turn ye to Him who drew his inspiration from the

waters of Siloa, which flow through Gethsemane and close to the base of the hill of Calvary, and listen to his strains—

*Talk they of morals! O thou bleeding Lamb,
The grand morality is love to Thee!*

It is time to put away out of the terminology of the christian life the traditional phrases—a dead creed—a barren orthodoxy. At the best such phrases shew no very accurate or very deep views of mental and spiritual phenomena, and as they are employed at this time of day, they embody a hidden dislike to the truth as it is in Jesus. It may not always be expedient, but it is quite lawful to say in reply: shew me thy faith without thy works, and I will shew they my faith by my works. It is not Orthodoxy that is barren. It is Heterodoxy as the history of the church, in all time, and during the present century, demonstrates. It is not a well defined and accurate creed that is dead, but an erroneous and a defective one—one that is made up of half truth, and these mutilations clumsily arranged—and if there be not altogether a misconception and a mistake as to the nature and the source, and the fruit of the christian life—no where are these to be found more easily, more decidedly, more plentifully than among and with the persons—than among and with the churches who submit to the teachings of an orthodox creed, and who are faithful to the obligations of truth and of conscience.

As individuals do we class ourselves with those; as a church is our faith sound, and our life lively—then not unto us O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truths sake.

AMEN. AMEN.

OUR OUTGOING MISSIONARIES.

At the last meeting of Synod it was determined that Rev. J. D. Murray, lately of Antigonish, and Mr. J. W. McKenzie should be sent forth during the present season as missionaries to the New Hebrides. Since that time Mr. McKenzie has been ordained by the Presbytery of Pictou, of which interesting and solemn service an ac-